

# The Baptist Record

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## Honduran pastor rides again

By Stanley Stamps

After a delay of a year and a half and several efforts to get his motorcycle repaired, Tulio Sanchez of El Progreso, Honduras is back on the road again. Thanks to the help of several Mississippi friends.

Pastor of Bethany Baptist Church in El Progreso near San Pedro Sula, Sanchez depends very much upon his Suzuki Motor Cycle to get around this city of 63,000 inhabitants and surrounding area for pastoral visitation. But for the past 18 months his "moto" has been torn down awaiting necessary parts. In the meantime Pastor Sanchez has had to use a bicycle as transportation for himself, his wife, and their two daughters.

The motorcycle was bought several years ago to serve "don Tulio," as he is affectionately called, in his pastoral ministries to this rapidly growing municipality through Bethany Baptist Church and several missions the church sponsors. The purchase was made possible through a loan from the Honduras Baptist Convention properties committee, but with the vehicle damaged, the pastor has not been able to keep up with the payments.

The motorcycle was damaged in April, 1983, when a student pastor borrowed it to do to a mission service at the Guanchias Cooperative 15 miles south of El Progreso. The motor overheated and several vital parts fused. Initial efforts to get the motor repaired were frustrated when parts for the particular model were not available in the country.

Through the generous assistance of Bob White, a member of Friendship Baptist Church near Grenada, Miss., the needed parts were secured at a dealer in Greenville, Miss., and sent to Honduras in the hands of Keith Stamps, then a student at Southwestern Seminary in Fort Worth, Texas.

White and his daughter visited Honduras with a volunteer team from First Baptist Church in Grenada that worked with Sanchez in May, 1983, in a furniture building and church painting project at Bethany Baptist Church. Keith Stamps visited his missionary parents, Stanley and Glenna Stamps, who live in El Progreso, when he went to Honduras to participate in an evangelistic project at

Trujillo on the north coast.

With the new parts in hand, Sanchez proceeded to have the motorcycle re-assembled. With hopes high, he tried it out, only to hear a threatening noise. This time he had the crank shaft rectified. That didn't do the job, either. After further delays he had to send the crankshaft to the USA for rectification at a certified dealer in Fort Worth. That done, Keith returned the part with new seals and bearings.

Now, after several months of not having use of the motorcycle, Sanchez is back on motorized wheels and able to get about much more easily in order to fulfill his pastoral duties and assist with the three missions and four discipleship care groups Bethany Church supports.

Beside his pastoral duties, Sanchez carries an additional load of outside responsibilities as professor at the Baptist Theological Seminary in Tegucigalpa, 175 miles away, two days a week and as chairman of the Theological Studies Commission of the Honduras Baptist Convention. He



also serves as coordinator of an evangelistic effort on the north coast during 1985-86.

Now, thanks to the assistance of Bob White of Grenada and Keith Stamps, presently serving as pastor of Oak Grove Church near Prentiss, Miss., Sanchez can carry out his ministry with a great deal more ease.

Again, with great expectancy Tulio

proceeded to have the motor re-assembled. On the first trip out he detected a different noise. This was both frustrating and perplexing. What could it be now? Further investigation revealed that a small bearing had been inserted wrong. That corrected, they soon had the cycle running smoothly, much to the delight of the pastor.

## Col. Bizzell, 91, makes missions his priority

By Bill Webb

GLoucester, Va. (BP) — Lee Caraway Brizzell was 61 before he finally got his priorities straight. That was back in 1954 when he accepted Christ.

"Then the good Lord took first place in my life and he's had it ever since," the 91-year-old retired army colonel acknowledged.

The U.S. Army was No. 1 in his life until then. He recalls his words to his first wife, the late Clara Mae McCarron, just before he married her in 1922: "Look here, honey. You are second choice. I first married the Army and if an emergency occurs, I'll leave so fast it'll make your head swim.

"Fortunately she was a naval officer's daughter," he smiled. "She understood."

For nearly 30 years, the "Colonel," as his friends call him, has been a member of Ebenezer Baptist Church, Gloucester, Va. Now the oldest member, he has taught the older men's Sunday school class for 26 years. He is also faithful in his giving. "My tithes go to my church but my offerings go to things I think they are needed for," he said.

That helps explain why he has given his estate to the Southern Baptist Foreign Mission Board. Twice widowed, he is in the process of moving from the large 167-year-old Gloucester County home where he has lived for 30 years. He is giving it, most of the furnishings and a collection of antique porcelain to the

Foreign Mission Board to establish a trust fund.

Bizzell, who receives a military pension, will receive a tax break for the gift and will benefit from the proceeds of the trust for as long as he lives.

Why did he choose to give his estate to further the cause of foreign missions?

He has seen the needs of the world. He and his second wife, the late Kathryn Evangeline Jarvis, made a world tour in 1970. He lived in 14 overseas countries during his 37 years in the Army and hunted big game in the Philippines, Cambodia and Germany.

He saw people in Cambodia who "didn't know anything about Jesus

Christ." And he noticed the outcasts of India living in misery. "There are million of children in Africa and other places dying every year," he added.

"To me, the greatest thing is helping those people who haven't any chance," he said.

Though the Colonel didn't accept Christ until he was 61, he says he wanted to become a Christian back when he was a 10-year-old in Tate County, Miss. But he had lied to his mother about swimming in a nearby creek and had stolen a watermelon from a neighbor's patch. As a result, "I didn't think I could be a Christian," he said.

As a teen-ager, he decided if he couldn't be a Christian he would at least be fair to every human being. That principle guided him for 45 years.

He began seeking God, he said, when his only son died in 1953 at the age of 29. "he wasn't a Christian and neither was I," he said soberly. "I realized I had made the greatest mistake of my life because I knew I had neglected what I think is a father's duty, his responsibility to lead (his son), guide him and direct him in the right way.

"He never heard me read the Bible. He never heard me pray. He heard me use a lot of profanity. I drank a little — there were very few things that I didn't do. But I changed."

Since that time he has given his testimony in crusades in seven states

(South Dakota, Wyoming, Florida, West Virginia, New York, New Jersey and Virginia). He tells his listeners the most important thing they can leave behind is their example. He has done the same in prisons and penitentiaries.

"Now my main interest in life is to advance the cause of Christ," he maintains. On most Thursday evenings he's out with other members of his church on weekly visitation. "If you're old enough to be a Christian, you're old enough to tell others," he says. "As far as I'm concerned, there's no alibi."

The good-natured Mississippi native starts each day by bending over and touching his toes 50 times, running place 600-800 strides and jogging down his long driveway to get his newspaper. "I run upstairs and down again and it doesn't even make me breathe hard," he says matter-of-factly.

A veteran of both world wars, the Colonel can recall experiences from his military days and his big game hunting expeditions in the 1930s as if they happened yesterday.

His 23 hunting trophies, appraised at \$217,000, which hung in the antique porcelain shop he operated next to his house, have been donated to the North Carolina State Museum of Natural History in Raleigh.

Webb is editor, Illinois Baptist.



'NOW, THIS ONE'S INTERESTING' — Colonel Bizzell (right) shows Foreign Mission Board development officer Gil Daugherty one of his antique porcelain pieces from the shop adjacent to his home. Until he gave 23 big game trophies to the North Carolina Museum of Natural History in Raleigh earlier this year, he also exhibited them in the shop. (FMB) PHOTO by Paul Brock.

# Editorials..... by don mcgregor

## A happy new year

We have just entered into a new year. Though it's only a calendar line of demarcation that could have been established at any time during the 12 months, we have chosen Jan. 1 as our time of a new beginning.

New Year's Day is a worldwide time of starting over. All four billion plus of the world's population look upon New Year's Day as a time for starting to do a better job of living or hoping that it will be the beginning of better things in life.

Each of us has a bright, new sheet of life before us to write upon significantly, to use for doodling, or to fail to use in any meaningful way. We may not have control of all of the forces and influences that will be brought to bear as we make our way through this new year. We do, however, control our own reactions to those forces and influences. How we meet the challenges of living day by

day is ours to determine.

Maybe we didn't do well in 1984. Maybe we did well but want to do better. The new year is the point at which to say the past is behind and a new start can be made to enhance the future.

We say this very year. The real question is whether or not there is a significant improvement from year to year, or do we just start over and slide back and start over and slide back.

In this instance as with any other endeavor in life, if significant progress is to be made, there needs to be a fixed point out ahead on which the attention can be riveted and toward which the efforts can be directed.

This goal should be Jesus. We keep our spiritual eyes on him and keep moving on or we will begin to flounder, to slide back.

It makes no difference if the individual is Christian or non-Christian.

The true goal is the same — Jesus. The non-Christian likely will not realize it, but Jesus should be his guiding star also. It can be no other way for the true direction in life.

So we have a new year. Have our eyes been fixed on Jesus? There is failure otherwise. Now is a good time to make a change if our goal has been wrong. And once our direction is right, our next order of business is to look around and find those who have not been able to get their directions properly established. They need help. We have what they need. We are obligated to share it. We must seek to make the new year a happy one for those who have been moving in the wrong direction.

This is our design for our own Happy New Year.

And The Baptist Record wishes for all its readers a very happy and meaningful 1985.



### Guest opinion . . .

## On being Southern Baptist

By W. Levon Moore

It is one thing to belong to a Southern Baptist Church. It is quite another thing to be Southern Baptist. There are, obviously, many members of Southern Baptist churches who know little about Southern Baptist distinctives; and some exhibit little or no desire to learn of these historical and Biblical distinctives. In fact, many are passively anti-Southern Baptist; and not a few are openly belligerent toward everything related to Southern Baptists.

A growing attitude of independence and its corollary, anti-denominationalism, are increasing in Southern Baptist Churches. Some members of our churches are quite vocal in their criticism of Southern Baptist leaders and in their opposition to Southern Baptist programs. It is unfortunate to note that in some Baptist gatherings speakers get their loudest "amens" when they attack some leader or refer in a derogatory manner to some aspect of Southern Baptist life. The tragedy of all this is compounded when there is little or no justification for such critical attacks.

Southern Baptists should strive to be Southern Baptists in at least four areas:

#### First, In Theological Beliefs

In the average church, not enough attention is given to the teaching of the Bible and to Baptist doctrines. There may be tremendous differences between true, historical Baptist doctrine and the beliefs held by some individual Baptist church members. It must be granted that there are various shades of interpretation relative to Biblical teachings on many subjects. One may be a Christian and a good Baptist and hold to any one of several positions of interpretation of certain Biblical teachings. (For example: The millennium). However, there are certain distinctive and unchangeable Biblical principles to which Southern Baptists have historically held and which must never be altered or abandoned. (For example: salvation by grace through faith). It is simply not true that one can believe anything he wants to believe and still be a Baptist.

Some individuals have been so greatly influenced by Universalism, neo-Pentecostalism and other philosophical teachings, that many strong Baptist positions have become diluted and devoid of former mean-

ing. Naturally, not all Southern Baptists agree on all theological issues; but a genuine Southern Baptist may be known by the Biblical soundness of his theological beliefs. Much of what passes as Baptist doctrine is not biblical but is simply a subjective idea based on nothing more substantial than the shallow imagination of a Biblical illiterate or the highly emotional personal experience of an overly pious self-proclaimed super-saint.

Baptists are a people of The Book; and our theological positions must be based on the very best principles of Biblical scholarships, guided by the Holy Spirit of God, and confirmed by the consensus of generations of committed Baptists.

#### Second, In Organizational Structures and Programs.

Organization alone does not make a church, but a church must have a certain amount and type of organization in order to perform its divinely given functions. Southern Baptists have traditionally concerned the primary functions of their churches to be worship, Bible study, training in education, and Christian service ministries. The Southern Baptist Convention has excellent organizational skills, methods, programs, and materials to assist the churches in carrying out their Biblical objectives.

It would be difficult to find a church which does not need a functioning ministry such as that provided by Sunday School, Church Training, Brotherhood, Woman's Missionary Union, music ministry, and church administration program. Local situations, however, dictate the advisability of modifying organizational structure, or in some cases omitting one or more of these formally structured organizations. It is not anti-Southern Baptist to modify or eliminate a certain organization or program. In fact, Southern Baptist leaders are con-

stantly recommending change.

Pastors and other church leaders should strive with all diligence to set up and maintain sufficient organizations for administering strategic ministries in the life of the church.

Southern Baptists have some of the best organizational methods ever devised for an effective church ministry. These should not be disdained and discarded just because they are Southern Baptists. To make Southern Baptist organizations and programs effective, it is necessary to use the denominational literature and materials designed for these organizations. Many of our churches are depriving their people of the best possible Bible study aids and program materials by going to non-Baptist publishing houses. These materials are not better, nor are they cheaper, even though some individuals have been misled into believing this to be true. In preparing materials for thousands of churches in different geographical areas, with varying degrees of educational attainment and cultural backgrounds, it is inevitable that some needs will not be addressed. But for the most part, Southern Baptist literature and materials are the best available.

#### Third, In Pastoral Leadership.

Unfortunately, some pastors of Southern Baptist churches are not Southern Baptist. Pulpit committees should exercise extreme caution in recommending a pastor. They should make thorough examination of a prospective pastor at the point of his denominational commitment.

Many of our churches have called pastors because of their preaching ability, their pleasing personality, their pastoral achievements in other churches, or other such criteria. These are all important; but in addition, Southern Baptist pastors should be men of unquestioned denomina-

tional loyalty.

Occasionally, non-Southern Baptist preachers get into Southern Baptist churches then cause unrest, confusion, and division in their attempts to make the church into a non-Southern Baptist body. This is intellectually dishonest and spiritually immoral.

Before a man is called to be pastor of a church, sufficient questions should be asked and thorough investigation should make to clearly determine whether or not the prospective pastor is indeed a Baptist philosophically and theologically.

#### Fourth, In Mission Support.

Numerous para-church groups, radio and T.V. ministries, and other independent movements are making bids for Southern Baptist financial support. Southern Baptist members and Southern Baptist churches should direct their financial support to Southern Baptist mission causes. No denomination is doing a more effective job in missions and evangelism than Southern Baptists through associations and state and national conventions. Their accomplishments through approximately seven thousand home and foreign missionaries, six theological seminaries, over 50 colleges, numerous hospitals and homes for children and the aged, and a large number of service agencies for the churches are unmatched by any other evangelical denomination.

Their work is often made more difficult, however, by those who are influenced to channel money into non-Southern Baptist causes.

Four areas have been pin-pointed in which churches should endeavor to be committed Southern Baptists. Several other important areas could be named if space permitted. In summary, let it be said that the cause of our denomination and the cause of Christ suffer because many pastors

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# The Baptist Record

## Religious groups ask court to decide 'equal access'

By Stan Haste

WASHINGTON (BP) — Led by the Baptist Joint Committee on Public Affairs, religious groups representing more than 100 U.S. denominations with some 80 million members have asked the U.S. Supreme Court to uphold the right of secondary school students to conduct on-campus religious meetings, provided they are student-initiated, student-controlled, and not sponsored by public schools.

In a friend-of-the-court brief filed Dec. 13 in the case of *Bender v. Williamsport Area School District*, Baptist Joint Committee general counsel John W. Baker asked the high court to overturn a lower federal panel's ruling that a student-run religious group in Williamsport, Pa. High School was not entitled to meet during a designated extracurricular activities period.

"Many of those persons who are responsible for operating our nation's public schools have either failed to read or have grossly misread this Court's decisions," Baker wrote, referring to the high court's 1962 and 1963 decisions invalidating state-sponsored devotional exercises. "As a result, many school districts have assumed or have been persuaded that all religious activities in the public

schools, even when the state is not involved in those activities, are unconstitutional."

Baker, whose brief was filed for the Baptist Joint Committee, National Association of Evangelicals, National Council of Churches and Presbyterian Church (U.S.A.), also asked the court to review the Williamsport case in light of congressional passage this year of the Equal Access Act guaranteeing students the right to meet on school premises for religious purposes.

The Williamsport case, the third such dispute to reach the Supreme Court in recent years, originated when local school administrators denied permission to an evangelical student group, Petros, to meet on an equal footing with other student groups in the central Pennsylvania town's high school. Williamsport school policy set aside two one-hour periods weekly for such extracurricular activities.

But when student Lisa Bender and a group of her friends asked permission for Petros to meet, the school principal said no. After his denial was upheld by the school board, the students went to court. Although a

U.S. district court judge upheld the students' right to meet, the Third Circuit Court of Appeals reversed, leading to the appeal to the high court.

Twice before, in cases from Lubbock, Texas, and Guilderland, N.Y., the court has refused to review courts of appeals rulings that likewise held against religious groups in their efforts to meet on school premises.

But the earlier cases, according to Baker, "had factual and/or historical problems which made them hard cases." In contrast, he argued, the Williamsport dispute involves legal issues that "are clear and thoroughly evolved."

Without Supreme Court resolution of those issues, Baker elaborated, school officials "find themselves in a 'Catch 22' situation" in which they may be sued if they permit the gatherings or if they refuse to permit them.

"In order to prevent a flood of litigation from both sides of the issue," Baker concluded, "it is essential" that the high court resolve the matter.

When the justices will decide whether to hear the case is unknown.

Haste writes for Baptist Press.

## Foreign Mission Board appoints seven couples from Mississippi

RICHMOND, Va. — Seven couples with Mississippi connections were among 43 people named missionaries by the Foreign Mission Board Dec. 11 at Northminster Baptist Church, Richmond, Va.

### Coreys to Guatemala

Charles and Patricia Corey will work in Guatemala, where he will be a general evangelist and she will be a church and home worker. He just resigned the pastorate at First Baptist Church Margarita, Cristobal, Republic of Panama, for missionary appointment.

Born in De Kalb, Ill., Charles S.

Corey Jr. is the son of Mr. and Mrs. Charles Corey of Holly Springs, Miss. He considers Holly Springs and New Orleans, La., his hometown.

He received the bachelor of science degree from Mississippi State University, and master of divinity degree from New Orleans Seminary. He also attended Northwest Mississippi Junior College, Senatobia, and Southern Seminary, Louisville, Ky.

He has worked as a teacher and coach in Columbus, Miss.; an activities director at a children's home in Louisville; a houseparent for a social service agency, and a foster

boarding home parent, also with an agency in New Orleans.

He has served as a summer missionary in Ecuador, sponsored by Agriculture Missions Foundation.

Born in Meridian, Miss., Mrs. Corey, the former Patricia Gilbert, is the daughter of James P. and Dottie Gilbert, Baptist missionaries in Panama. While growing up she lived in Quito, Ecuador, where her parents also served as missionaries, and Jackson and Newton, Miss. She considers New Orleans her hometown.

She received the bachelor of

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Johnny and Laurie Taylor



Charles and Patricia Corey



Freddie and Karen Womble

WHERE THERE'S A WILL...  
THERE'S A WAY



MAKE YOUR WILL MONTH

*This is the way it works*

It started because her pastor, Joe McKeever, First Church, Columbus, understands the ministry of the Mississippi Baptist Foundation. Thus he invited Harold Kitchings, Foundation executive secretary, to explain this ministry to his congregation.

Mrs. Fannie May Cox, a member of First Church, Columbus, heard the presentation. Having no close relatives, the idea of leaving the major portion of her estate to the Lord's work through the Foundation appealed to her.

After consultation and guidance from her C.P.A., W. C. Thomas, a deacon in First Church, Columbus, Mrs. Cox had her will drawn to fulfill her desire to serve the Lord even while she has fellowship with Him.

This is really the way it is supposed to work. Today more than \$175,000 is working for the Lord through the Mississippi Baptist Foundation. "Where There's a Will... There's a Way." —Harold Kitchings

For 10th year

## Foundation income reflects increase

At the semi-annual meeting, Dec. 13 of the Board of Trustees of the Mississippi Baptist Foundation, Harold Kitchings, executive secretary, highlighted the work of the Foundation during 1984. The auditor's report reflects that for the fiscal year ending June 30, 1984, the total corpus of Participants' Funds administered by the Mississippi Baptist Foundation was \$8,325,564, an increase of \$373,864 over the previous year, Kitchings noted.

Christian Education remains the number one cause (50 percent) supported by donors to this ministry. Approximately \$247,990 was earned for and delivered to Baptist colleges in Mississippi. In addition, some financial assistance was provided 132 Mississippi students attending six Southern Baptist seminaries during the school year 1983-84. Many of these students are currently serving Mississippi Baptist churches while continuing their theological training.

The record reflects an increase for the 10th consecutive year in both the percentage of yield and the earned in-

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# Foreign Board appoints seven Mississippi couples



Paul and Virginia Smith

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science degree from Mississippi State University and the master of religious education degree from New Orleans seminary. She also attended Clarke College. She has worked, with her husband, as a foster boarding home parent for an agency in New Orleans. She also has served as a Baptist Student Union summer missionary in California, and summer missionary in Ecuador, with her husband.

The Coreys have three children: Stephanie Lynn, born in 1976; Sheridan James, 1979; and Scott Gilbert, 1982.

**Flemings to Guam**

Binion G. and Pattie Fleming will work as missionary associates in Guam, where he will be an English-language pastor and she will be a church and home worker. Currently he is pastor of Marshall Road Baptist



Ralph and Lynda Bethea



Binion and Pattie Fleming

degree from William Carey College, and the master of divinity degree from New Orleans Seminary. He has served as pastor of Bethlehem Church, Benton, Miss.

Born in Terceira, Azores, Mrs. Womble, the former Karen Rodden, is the daughter of Mrs. Jack W. Rodden of Mobile, Ala. While growing up she also lived in Pontiac, Mich., and Mobile.

She received the bachelor of science degree from William Carey College. She has worked as a teacher's aide in Hattiesburg; billing clerk and secretary in New Orleans; and receptionist and secretary in Yazoo City. Currently she is a correspondence specialist at the University of Southern Mississippi Nursing School, Hattiesburg.

**Taylors to Brazil**

Johnny W. and Laurie Taylor will work in Equatorial Brazil, where he will be a religious education consultant and she will be a church and home worker. Currently he is minister of education at Gardenside Baptist Church, Lexington, Ky.

Born and reared in Alexander City, Ala., Taylor is the son of Mrs. Gladys Taylor of that city and the late John H. Taylor.

He received the associate of arts degree from Clarke College; bachelor of science in education degree from Mississippi College; and master of religious education degree from Southern Seminary, Louisville, Ky.

He has served as pastor of Beech Grove Church, Pattison, Miss.; minister to youth at Clarksdale Church (Miss.) and Shively Heights Church, Louisville, Ky. and minister of education and youth at First Church, Whitesburg, Ky. He also has served as a Home Mission Board summer missionary in West Virginia.

Born in Lafayette, La., Mrs. Taylor, the former Laurie Kirkland, is the daughter of Mr. and Mrs. Ivy D. Kirkland of Dallas Tex. While growing up she also lived in Houma, Lafayette, New Iberia, and Morgan City, La., and in Jackson, Miss. She considers Jackson her hometown and Van Winkle Church there her home church.



Rondal and Charlene Kilgore

Church, Jacksonville, Ark.

Born in Amite County, Miss., Fleming is the son of Mrs. Eunice Fleming of Monroe, La., and the late Enos H. Fleming. While growing up he also lived in Transylvania, La. He considers Lake Providence, La., his hometown and Transylvania Baptist Church his home church.

He received the bachelor of science degree from Northeast Louisiana University, Monroe, and the bachelor of divinity and master of divinity degrees from New Orleans Seminary.

He served as a chaplain in the U.S. Army. He also served as pastor in Montana, Washington, and Alabama. He was a Home Mission Board summer missionary in Utah and Idaho.

Born in Bibb County, Ala., Mrs. Fleming, the former Pattie Murphy, is the daughter of the late Mr. and Mrs. J. F. Murphy, formerly of Centreville, Ala. She grew up in Centreville.

She received the bachelor of arts degree from The University of Alabama, and the master of education degree from Livingston University. She also attended New Orleans seminary. She has worked as a teacher. She also has served as a Home Mission Board summer missionary in Illinois.

The Flemings have two grown children.

**Womble to Paraguay**

Freddie W. and Karen Womble will work in Paraguay, where he will be a general evangelist and she will be a church and home worker. Currently he is pastor of Rock Hill Church, Mount Olive, Miss.

Born in Vicksburg, Miss., Womble is the son of Mrs. Betty Chadwick of Monticello, and the late Floyd E. Womble, formerly of Belzoni. He considers Monticello his hometown and Sauls Valley Baptist Church there his home church.

He received the bachelor of arts

degree from Mississippi College, and master of divinity and doctor of philosophy degrees from Southern Seminary. He also attended the University of Bangalore, Bangalore, India, and the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

The Taylors have two children: Ashley Michele, born in 1979; and Jonathan Kirkland, 1981.

**Betheas to Kenya**

Ralph C. Bethea Jr. and his wife, Lynda, will work in Kenya, where he will be a general evangelist and she will be a church and home worker. Currently he is executive director of Love America, in Edwards, Miss. They are members of First Baptist Church, Jackson.

Born in Chicago, Ill., Bethea is the son of Mr. and Mrs. Ralph C. Bethea of Claremore, Okla. His parents are former missionaries to Indonesia, Tanzania, and India. While growing up he also lived in Memphis, Tenn.; Jackson, Miss.; Kediri, Indonesia; Mbeya, Tanzania; and Bangalore, India. He considers Memphis his hometown.

He received the bachelor of science degree from William Carey College. She has worked as a teacher's aide in Hattiesburg; billing clerk and secretary in New Orleans; and receptionist and secretary in Yazoo City. Currently she is a correspondence specialist at the University of Southern Mississippi Nursing School, Hattiesburg.

He received the bachelor of science

degree from Mississippi College, and master of divinity and doctor of philosophy degrees from Southern Seminary. He also attended the University of Bangalore, Bangalore, India, and the Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

He has served as pastor in Kentucky, Indiana, and Oklahoma. He has been assistant pastor of First Church, Tulsa, and a short-term missionary in Kenya, sponsored by Africa Inland Mission, Pearl River, N.Y.

Born in Jackson, Miss., Mrs. Bethea, the former Lynda Sharp, is the daughter of the late Grady and Peggy Sharp, formerly of Huntsville, Ala. While growing up she also lived in Biloxi, Miss.; Los Angeles and Fullerton, Calif.; and Huntsville, Ala. She considers Jackson her hometown.

She received the bachelor of science degree from the University of Mississippi School of Nursing, Jackson. She, too, attended Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. She has worked (Continued on page 5)



Officers elected by the Mississippi Baptist Foundation were, left to right, Kearney Travis Jr., Executive Committee member; Norris Stampley, vice-president; Bill Baker, president; Paul Breazeale, treasurer; Aubrey Boone, chairman, Executive Committee; Charles Lofton, Executive Committee member.

## Foundation income . . .

(Continued from page 3)

Kitchings said.

Foreign missions, home missions, state missions, the Baptist Children's Village, the Mississippi Baptist Medical Center, and the Cooperative Program received about 40 percent of the earned income. The other ten percent went to annuitants whose earned income will go to one of the above mentioned mission causes as the decease of these annuitants, Kitchings pointed out.

"Perhaps the greatest prospect for the future of the Foundation rests upon the fact that more of our Baptist people are beginning to remember the Lord's work in their wills. The very thought of continuing to serve the Lord even after death is an exciting concept," Kitchings declared.

The officers elected were Bill Baker, Clinton, president; Norris Stampley, Jackson, vice-president;

Paul Breazeale, Jackson, treasurer; A. L. Boone, Winona, chairman, Executive Committee; Charles Lofton, Brookhaven, Executive Committee; Kearney Travis Jr., Hattiesburg, Executive Committee; Mickey Fleming, Crystal Springs, Budget Committee chairman; Harvey Ray, Meridian, Budget Committee; and Cassel, Budget Committee.

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## On being Southern Baptist

(Continued from page 2)

and members of Southern Baptist churches are Southern Baptists in name only.

The Southern Baptist Convention is not some monstrous impersonal denominational hierarchy but rather the corporate effort of more than fourteen million Bible believing Christians in over thirty-seven thousand local, autonomous churches, voluntarily and cooperatively working together to carry out the New Testament mandates of our Lord, Jesus Christ, in the areas of evangelism, Bible study, Christian education, discipleship training, ministry, and mission outreach around the world. The leaders of every segment of this vast denominational network are all active, cooperating members of local Baptist churches.

My appeal is not for a blanket, blind-folded, non-critical, no-questions-asked acceptance of everything bearing the name "Southern Baptist." Rather, it is for the acknowledgement that in this denomination we have a worthy vehicle through which we can confidently minister in carrying out the mandates of the New Testament. In that frame of reference, every member of every Southern Baptist church should be able to say without apology, "I am a Southern Baptist."

W. Leon Moore is director of missions for Attala Association.

# Evangelism leaders express concern over baptism decline

By Jim Newton

VANCOUVER, B.C. (BP)—Southern Baptist evangelism leaders meeting in Canada expressed "grave concern" after being told baptism of new converts declined during 1983-84.

"We are not winning America to Christ, we are losing," the state directors of evangelism said in a consensus statement. They pledged to pray daily for revival and called on all Southern Baptists to make evangelism their top priority.

During the conference, SBC Home Mission Board researcher Jack Washington presented a statistical report indicating SBC churches baptized about 375,000 new believers during 1983-84, the third consecutive year decline.

Washington pointed out it is the second time in the 1980s the number of baptisms has been below the 400,000 mark.

Washington said his report was based on a telephone survey of the state convention offices, which receive copies of the "Uniform Church Letter" statistical report provided by the 35,000-plus churches affiliated with the Southern Baptist Convention.

Just a few days after the meeting, the SBC Sunday School Board research and statistics office released projections based on analysis of the Uniform Church Letter reports, indicating the projected number of baptisms for 1983-84 would be about 368,957, a decrease of 25,649 or 6.5 percent.

Washington acknowledged his figures were slightly higher, based on statistics from the state conventions rather than projections based on the UCs.

Washington said the reports indicate the number of baptisms increased in eight state conventions (plus Puerto Rico).

State conventions reporting increases were Hawaii (up 33 percent), Kansas-Nebraska, Missouri, Nevada, Virginia, Pennsylvania-South Jersey, South Carolina and Wyoming.

Decreases in baptisms were reported by 23 state conventions. Three were the same, and four had no data available, said Washington, associate in the HMB research division.

Washington said the data does not indicate "why" the decline in baptisms occurred during a time when Southern Baptists are placing heavy emphasis on Bold Mission Thrust and evangelism. He observed, however, that during 1983, there were 6,002 SBC churches, almost one-sixth of the total, which did not report any baptisms during the entire year.

A study of statistics since 1980 revealed the number of adults baptized has remained fairly constant, Washington added. The decreases during the past three years have been primarily among children and youth, Washington said.

As "baby boom" youth grow older, there will be almost five million fewer youth during the later part of the 1980s, according to census reports. Washington predicted the decrease in baptisms is likely to continue unless there is a major change in the trends.

Several speakers during the three-

day national conference referred to the statistical decline, suggesting other possible reasons.

Bob Hamblin, SBC Home Mission Board vice-president for evangelism, said the decrease is an indication Southern Baptists are not really concerned about evangelism.

In another speech, C. B. Hogue of Tulsa, Okla., executive director-elect of the California Southern Baptist

General Convention, blamed the decline in baptisms and lack of concern about evangelism on the members of SBC churches.

"Do you know why we are down in baptisms?" Hogue asked rhetorically. "It's because we have too many unregenerate members in our churches."

Jim Newton writes for the HMB.

## FMB appoints seven from Mississippi

(Continued from page 4) as a nurse in Louisville, Ky., Seymour, Ind., and Jackson, Miss. She also served with her husband as a short-term missionary in Kenya.

The Betheas have four children: Ralph Chambers III, born in 1973; Joshua David, 1977; Grady Luke, 1979; Lize Lynn, 1981.

### Smiths to Morocco

Paul S. C. Smith and his wife, Virginia, were reappointed as missionaries by the Foreign Mission Board during its December meeting in Richmond.

The Smiths will work in Morocco, where he will be a general evangelist and she will be a church and home worker. Currently he is pastor of Good Hope Church, West Monroe, La.

They served as missionaries to Jordan for 19 years before resigning in 1980. Before their resignation he was pastor and chaplain of a Protestant fellowship in Saudi Arabia.

Born in Lawrence County, Miss., Smith received the bachelor of arts degree from Mississippi College, and the master of divinity degree from Southern Seminary. He also attended the University of Texas.

Born in Farmington, Mo., Mrs. Smith, the former Virginia Walker, received the associate of arts degree from Southwest Baptist University; the bachelor of science degree from the University of Missouri; and the master of religious education degree from Carver School of Missions (now Southern Seminary).

The Smiths have four grown children. The couple plans to go to Morocco in February 1985.

### Kilgores to Brazil Center

Rondal L. and Charlene Kilgore will work in North Brazil, where he will be a religious education consultant and she will be a church and home worker. Currently he is minister of education and outreach at First Church, Gautier.

Born in Checotah, Okla., Killgore is the son of Mr. and Mrs. Loyd Killgore of Tulsa, Okla. He considers Tulsa his hometown.

He received the bachelor of science degree from the University of Tulsa, and the master of religious education degree from New Orleans Seminary. He also attended University of Oklahoma.

He has worked as a laboratory technician for an oil company in Tulsa; a graduate teaching assistant at the University of Oklahoma; an ex-

ploration geologist for an oil company in Lafayette, La.; and a student store manager at New Orleans seminary. He also has served as interim director of education of the Baptist Association of Greater New Orleans.

Born in Tulsa, Mrs. Killgore, the former Charlene Chambers, is the daughter of Mr. and Mrs. Bill Chambers of Broken Arrow, Okla. She considers Broken Arrow her hometown.

She received the associate of arts degree from Mississippi Gulf Coast Junior College, Perkinston. She has worked as a bookkeeper in New Orleans and Ocean Springs. She also has served as secretary at Northside Baptist Church, Lafayette, La. Currently she is a kindergarten teacher at First Church, Gautier.

## Just for the Record

Flora Church, in an effort to meet its final annual installment and retire the Church debt of \$3,180.00, designated Sunday, Dec. 16, as "Challenge Day." The church not only reached its goal, but exceeded this amount and collected an additional \$12,000.00 which will go into the Church Building Fund.

The Homemakers Sunday School Class (ladies 50—above) of New Palestine Church, Pearl River Association, gave \$1,612.22 above their tithes to direct missions causes this past year. Gifts ranged from \$13.65 to \$360.00 and were given to help meet needs as close as a neighbor and as far away as a missionary family in Bangladesh. One class member commented, "Most of the money is raised by selling crafts that we make ourselves. A retirement income doesn't leave room for much extra giving, so we find other ways."

David O. Briscoe is pastor.

## Revival Dates

Colonial Hills Church, Southhaven: Jan. 6—Jan. 10; Junior Hill, Hartsell, Ala., evangelist; services 12 a.m. and 7 p.m. daily; Tommy Vinson, pastor; John Joiner, music.

Thursday, January 3, 1985

BAPTIST RECORD PAGE 5

## Convocation held on church development

"The purpose of the church is simply to glorify God. If the church understands its tasks, you alleviate a lot of dissension in the church," Young said, adding that the church is not a place "for glory seekers."

McPherson said Black churches need the "proper food" to develop. That is "the Word of God."

The Mississippi Baptist Seminary is a cooperative venture of National and Southern Baptists. It is owned and operated by trustees elected by two denominations in Mississippi.

Richard Brogan is president of the seminary, and Hickman Johnson is dean of academic affairs.

## New lesson writers begin this week

New writers of Sunday School lesson commentaries for the Baptist Record are beginning their contributions this week.

Bill R. Baker, pastor of First Church, Clinton, is writing the Bible Book series. James F. Yates, pastor of First Church, Yazoo City, is doing the Life and Work commentaries. Levon Moore of Kosciusko, director of missions for Attala Association, is commenting on the Uniform lessons.

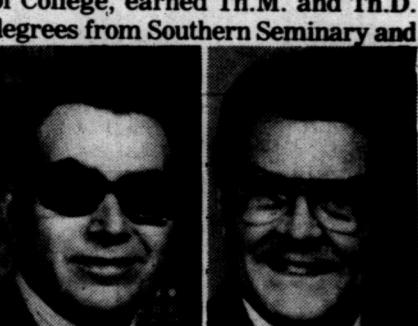
Baker moved to the Clinton pastorate in 1973 from the pastorate of First Church, Calhoun City. A native of Pontotoc, he obtained a B.A. degree from Mississippi State, M.A. degree from the University of Mississippi, Ph.D. from Mississippi State, and B.D. from New Orleans Seminary.

He is married to the former Jill Applewhite of Columbia. He has served as trustee for Clarke College; as a member of the Mississippi Baptist Convention Board and of its Executive Committee and Budget Committee; and as a member of the Mississippi Baptist Education Commission. He is president of the Baptist Foundation trustees, and is author of *Catch the Vision: The Life of Henry L. Whitfield of Mississippi*.

Yates, a former president of the Mississippi Baptist Convention, was born in Greenville, Ky. He was graduated from Union University, Jackson, Tenn., and Southern Seminary, Louisville, Ky. He and his wife, the former Joy Wirotzious, have four children.

Yates moved to the Yazoo City pastorate in 1961 from the pastorate of First Church, Paragould, Ark. Among his many denominational roles are service as a trustee of the Mississippi Baptist Medical Center, and as chairman of the Executive Committee, Mississippi Baptist Convention Board.

Levon Moore, Carthage native, was



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# Faces And Places

by anne washburn mc williams

## From the mail bag

Letters have arrived on my desk lately asking for the address of C. C. and Eva Carraway. It is Route 4, Box 138, Canton, MS 39046.

\*\*\*\*\*

Mrs. Marianna Hill of Route 4, Macon, wrote, "I liked the piece about Irene Lipscomb and her husband. I had known Jap for years, but have learned to love Irene. They are an asset to our community and church.

"Now when you write about Lorene Goodson, I know a little about her, too. She and one of my sisters married brothers, so she is almost like family." Mrs. Hill went on to say that she visited a niece in Calhoun County and heard an amusing incident about Lorene that she wanted to share with me. (I can appreciate it—and believe it—because I know how hard a worker Lorene is.)

"When doctors told Lorene she would have to go to the hospital to have a pacemaker put in, they sent her to Tupelo in an ambulance. Before she would go on, she made the drivers go by her house so she could clean out the refrigerator and do some housework. The drivers went in and helped her some before she would go on!" Yes, that's just like her.

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Here's a letter from Mrs. Anne Todisco of Rossport, Ontario, Canada, who answered my questions about the Rossport Inn, when I visited there earlier this year. She reports, "I am just home from the hospital. I was rushed there by helicopter. I am rather tired and weak, but one does improve quickly when at home, and does it ever feel good to crawl into one's own bed."

"I put on a soup bone to cook to make a good old-fashioned barley soup. It smells so wonderful as it bubbles and boils. You can picture me having a bowl of soup for my evening meal with some toast. Have a nice winter Christmas time, but picture us up here in ice and deep snow. We really enjoy our four season climate."

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From Versa Jordan at Hot Coffee, Miss.: "Right now I am cooking dinner for my brother. Guess what we are having for dessert? Egg custard made by your mother's recipe. I baked it yesterday. Tell her 'Merry Christmas.' "

\*\*\*\*\*

From Italy, Flora and Bob Holifield asked me to visit their home in Rome. They should have known better. I might accept. Last year, while they were on furlough in Mississippi, I attended their daughter Martha's wedding.

Bob is treasurer of the Italian Baptist Mission. Flora is vice-president of the Mission and Bob's secretary and mission bookkeeper.

They report, "Our children are all well and happy in their work. Mary and Randy Clark and daughter, Della, live in Marietta, Ga. (They are expecting a baby before New Year's.) John Nathan and Addie and their children, Kristen and Dustin, live in Jackson. Jane and Jim Hamrick, and 3-month-old Kevin Nathaniel, live in Long Beach. Martha and David Bryant are seniors at Baylor University."

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From John and Mary Evelyn Divers in Buenos Aires, Argentina:

"Villa Centerario is the name of our new congregation. It ministers to an underprivileged community, not uncommon in the areas surrounding Buenos Aires. These neighborhoods are made up of people who have moved

from the interior of the country to the big city in search of better opportunity. The small group of believers who initiated the work some 18 years ago established an elementary school. The facilities are rudimentary, but the school is highly appreciated by the community. At present there are 700 pupils in two daily sessions, plus 150 more in kindergarten and night school.

"It is obvious why the Argentine Mission voted to place this work on its personnel priority list. With open doors to many of the homes, there is a unique opportunity for evangelistic outreach and community development. The congregation is small with about 30 members. John will be the first full-time pastor.

"An interesting side-light: application has been made to name the school after Sidney Sowell, a Virginia native, graduate of the University of Richmond and the first Southern Baptist missionary to Argentina. (He arrived in 1903.)"

\*\*\*\*\*

And from Indy Whitten in Malabo, Equatorial Guinea:

"The doorbell to our one-bedroom apartment rang, unusually early for Monday morning in Africa. Standing there with a big, beautiful smile was Ines Buale. She was on her way to work and had four papayas in a sack.

"All day yesterday I could imagine myself giving you something because you are giving so much to us," she said and she hastily put the sack in my hands.

"On Nov. 25, Ines was one of four who publicly professed her faith in Christ at the Malabo Baptist Church. On Nov. 18, she and Salvador, her husband, had seen a baptismal service by immersion in the ocean.

"Ines is more fortunate than most

young mothers of Equatorial Guinea. She is a secretary to a bank director and feels that her salary of less than \$100 a month is as much as she could expect. Salvador is out of work and presently is in Spain looking for work. He had begun to read Ines' Bible and wanted to take it with him to Madrid. Ines refused, saying that with all the Baptist churches in Madrid, it would be easy to get a Bible to read . . .

"Ines sat down . . . it had been on the tip of my tongue to remark about our small, temporary apartment that we were occupying while our house was being constructed. But suddenly I felt ridiculously rich in both material and spiritual blessings . . .

"All my life I have been surrounded with a super-abundance in every way. Persecution, hunger, oppression, scarcity of medicine or fear of witch doctors, rare opportunities for education, few books to read — so very few opportunities to affirm one's own personal worth and know the satisfaction of achievement: All these for me are only secondhand experiences. Why me, Lord?

"To save my life, I don't know why — except maybe to receive the love offering of the four papayas and be left searching my soul and asking, 'Why me, Lord?'"

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From Frances Roberts in Ojai, Calif.: "A recent letter from one of our dear Rosalee Appleby's friends in Canton relates that she has started a prayer meeting (in the Madison County Nursing Home, Canton, where she now lives.) She wrote before the move there that she looked forward to the opportunity of being a blessing to others. That has been the theme of her life, so she is still just being herself—giving and loving. A true inspiration!"

### Just bulbs??

These unlovely brown bulbs that I nestled in some pebbles and water almost a month ago are no longer dead in appearance. First there was the promise of life by the green sprouts pushing barely visible, through the shell of brownness. Now the fragrance fills the winter room from the purest glossy white blossoms. Six of these flowerets join on one stem to form a lovely halo of

fragrance. So welcome are they on this grey January day.

'Teach me Lord, that there are many unlovely packages in my life. Sometimes covered and seemingly without life. But you water me with the word and nurture me with the warmth of your love and place me with the hope on the Rock that in time I will blossom and bloom. May I too be as patient as the narcissus and my fragrance be released to glorify you as you make me as clean and white as the petals on the blossom.'

—Lydia Philey Tharp  
Greenville 38701

# SCRAPBOOK

Christmas is past. Yet, every day is Christmas . . .



The feeder that's by my kitchen window  
Becomes a gathering place for birds.  
In many sorts and sounds they come  
And feast and sing from sun to sun.

Some call this home and stay all year,  
Others visit here for a while,  
And then some are just passersby  
Needing a meal to speed them on.

Each bird brings his own special brand  
Of cheer and sound of music  
And colors that brighten the crepe myrtle  
Even on a dark cloudy day.

The dainty sparrows dance about  
And chirp their thank-you notes.  
The chickadees peck on the windowpane  
As if to say, "How do you do?"

From time to time I hear loud pecks,  
When all the feed is gone

I recognize their code,  
"More seeds, if you please."

When the feeder is brimming full  
And the tree is bustling with glee,  
To them every day is Christmas —  
No matter the time or season.

We all could learn from them —  
God's beautiful little creatures —  
And share the meaning of Christmas  
All year, with those who pass our way.

We could learn that Christmas isn't a season.  
It's God's love through Jesus  
From day to day.  
The birds, tiny or large, point us  
To the creator of  
Every good and perfect gift.

—Ruby Singley  
Columbia

BAPTIST RECORD PAGE 7

Thursday, January 3, 1985

## Banners go to Flora, Byram

Members of Church Training groups from various churches in Hinds-Madison Association met at Ridgecrest Church on Nov. 26, to observe "M" Night — M for Motivation.

Steve Jackson of Flora Church is serving as Associational Church Training director for the year. Kay Edwards, Flora church secretary, is Church Training pre-school leader. Jackson directed the 90-minute program which began with brief youth and adult conferences led by Charles Welch, Steve Jackson, Richard Colburn, Tom Winstead, James Webster, Lillian Walters, and Kay Edwards.

Flora Church Adult Choir presented special music, along with a duet by Jan Davis and Christie Young, also of Flora Church.

Guest speaker was James Yates of First Church, Yazoo City.

Jackson presented awards to the following churches: Efficiency Banner — Flora Church; High Attendance Banner — Byram Church; "Church Training Program of the Year" Trophy — Center Terrace Church, Canton.

## Two graduate from Southern

Two students from Mississippi were awarded degrees from Southern Seminary during the school's 154th Commencement Dec. 14 in Louisville, Ky.

They included the following:

Master of Arts in Christian Education — A. Michael Salinger, Gulfport.

Doctor of Musical Arts — Wm. Bradley Roberts, Jackson.

## Degrees can now be earned in So. Calif.

MILL VALLEY, CALIF. — It is now possible for students enrolled in the Golden Gate Southern California Center to earn a variety of degrees on the Garden Grove campus in suburban Los Angeles without having to fulfill a residency requirement at the seminary's main campus in Mill Valley in the San Francisco Bay Area.

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# Children fight against death in Ethiopia famine

By Robert O'Brien

WOLETA, Ethiopia (BP) — Naked children, underweight but lively, scampered after a Southern Baptist relief vehicle bumping and bouncing down a dusty bush road in the parched area of southern Ethiopia.

Their joyful cries and sparkling eyes struck a sharp contrast to the silent, vacant-eyed, emaciated children from northern Ethiopia the world has watched die on the nightly TV news.

Earlier, a farmer approached the vehicle during a rest stop to tell Southern Baptist missionary Lynn Groce what missionary feeding and medical assistance had meant to 40 families where he lives.

Heartened by intermittent rain which briefly moistened the earth, he had planted three different crops. Each failed when the rain failed, leaving no food for the families and little or no forage for his dying animals.

He told in excited Amharic how he drives his precious oxen on a four-hour round trip to find water. "Some people have two oxen," he said. "Some have one. Most have none." The drought continues to take its toll.

Then he spoke of the missionary feeding centers which have made the difference between survival and starvation for his struggling people. "Our only hope is you," he told Groce.

The team headed on, this time with even more appreciation for the children along the road who had found hope in what Christians could do to aid their desperate situation.

At a feeding center much farther down the road, more underweight children crowded the serving lines, awaiting bowls of "fafa," a mixture of vitamin-enriched grains, soy beans and milk. Eyes, once dull but now coming to life, riveted on the hot meal as they licked the last taste of food from their spoons and bowls.

Five months earlier at least 10 of these children died each week from hunger and malnutrition-related causes. Now the toll has dropped to nearly zero. In the north, where 20 to 50 children die each day, conditions often force medical personnel to select only the hardest to receive food and medical care, rather than give it to those beyond hope.

"If our team hadn't started here when it did, that many children would die each day here," explained Southern Baptist nurse practitioner Sharon Smith with a weary sigh.

Smith, a member of Central Baptist Church, Darlington, S.C., heads a team of five nurses working along with a doctor and other relief personnel at centers conducted in the area by the Sudan Interior Mission (SIM).

She was in contact with the Southern Baptist Foreign Mission Board about possible missionary appointment when SIM called her into the crisis to work as a nurse practitioner because of the reputation and experience she gained in 10 years' medical missions service in Ethiopia with the Baptist General Conference.

The FMB gave \$50,000 in hunger funds through the Baptist Mission of Ethiopia to assist the SIM feeding pro-

ject. Another \$150,000 will fund start-up costs for a program of short-term relief and long-term development. Southern Baptists will operate in Menz-Gishe in central Ethiopia, where conditions are worse than in the south five months ago.

That five months of feeding and medical care has moved hungry people from the brink of starvation to the edge of health. It proves the value of erecting a first line of defense against famine, rather than pouring all resources only into completely deteriorated areas.

The SIM team's work isn't done. A

other sends a message to the rest of us.

The Southern Baptist relief survey team had watched this love in action at the feeding center. A six-year-old Ethiopian girl cuddled her tiny brother in her arms, carefully spooning "fafa" into his mouth and wiping away his tears as tenderly as a mother would. She was hungry, but her helpless little brother came first.

The Southern Baptist team remembered the small tuft of hair on her little brother's head and recalled an ancient Ethiopian tradition.



ONE TRACK MINDS — African children almost always mug the camera, but these have nothing on their minds but the bowls of hot "fafa" which fill their stomachs in daily feedings at a missionary relief center near Woleta, Ethiopia. Fafa is a vitamin-enriched mixture of grains, soybeans and milk. Malnutrition and hunger-related deaths have dropped almost to zero here, in contrast with the devastated north where children die at the rate of 20 to 50 a day. (BP) PHOTO By Robert O'Brien.

number of children, eyes vacant and lusterless, still need help. The team must stay until rains come and crops grow properly or their results will fade away. But they have weathered the worst.

The Southern Baptist survey team drove away, pointing toward other areas of Ethiopia where the denomination can use its resources in physical and spiritual ministries.

Children scampered after the car, and SIM worker John Stillwell's words came to mind.

He had looked proudly at a skinny little boy waiting to be fed. The boy verged on death when he first came to the center. "Now, he chases my car when I drive by his home," Stillwell said. "I don't like for these kids to chase cars. But this little fellow can chase me anytime."

Other images of Africa also flooded together — scenes of children who represent whatever hope the troubled continent has for the future.

A thought prevailed. The world's response will determine whether they die as emaciated skeletons in their mothers' scrawny arms or grow up full of life, enthusiasm and love so typical of African children.

Even in times of good harvest, they live in countries where infant mortality is high and average life span short. Death is an ever-present reality. But the children's love of life and each

Ethiopian parents often shave all of their children's head, except for that little tuft near the front. Tradition says that's done so that if they die the angels will have something to grab onto to pull them into heaven.

Heaven would have to wait for at least one little boy in this parched land where children die.



A TENDER MOMENT — An Ethiopian girl grateful that her brother's cheeks are now plump with returning health, feeds him at a missionary feeding center near Woleta, Ethiopia, where missionary medical personnel and relief specialists feed and care for people in the drought-stricken area. (BP) PHOTO By Robert O'Brien



PHYSICAL REBIRTH — A longsuffering Ethiopian child, once on the verge of starvation, submits to being weighed at a feeding center in the Woleta area of southern Ethiopia, where a team of medical personnel from the Sudan Interior Mission (SIM) have pulled children back from the brink of starvation during the past five months. The Baptist Mission of Ethiopia has contributed \$50,000 in Southern Baptist hunger funds to keep the SIM project on track. The child above was recently removed from the intensive care list after reaching 85 percent of his normal weight. (BP) PHOTO By Robert O'Brien

## Russian Baptist churches to receive 10,000 Bibles

STUTTGART, West Germany (BP) — At the headquarters of the United Bible Societies in Stuttgart, an intensive effort is underway to assure delivery of 10,000 Russian-language Bibles to Baptist congregations in the USSR before the year ends.

More than 500,000 sheets of special thin paper came from Northern England. The Biblia-Druck GmbH of Stuttgart turned over its facilities to the Bible production, since the import license expires by the end of December.

After printing, the Bibles will be shipped from Stuttgart, via a transport agency to the German Democratic Republic, through Poland and on to Moscow. There the All-Union Council of Evangelical Christians-Baptists will undertake distribution. The AUCECB received the import permit in July, according to the European Baptist Press Service.

A UBS spokesman said the major portion of costs of printing and transport will be financed through contributions to the UBS World Service funds but Baptist congregations in western Europe have pledged substantial support, too.

# Granny's attitude on giving stays same through 87 years

By Marty Croll

BIRMINGHAM, AL. — When Miss "Granny" Jewel Westerman was growing up on a farm outside San Antonio in the early 1900s, she used to carry her nickel offering, tied in the corner of her handkerchief, to Fairview Baptist Church.

One week her church took up a special collection for Buckner Orphans Home, and she sold a dozen eggs to make an extra dime to give. "I just wanted to put some in because the children didn't have any mama or papa," she remembered recently.

There is no Fairview Baptist Church anymore, and Buckner is now called children's home. But throughout the rest of Granny Westerman's 87 years, one thing hasn't changed: her attitude toward giving to advance God's work.

Those who know her characterize Granny Westerman as a warrior of prayer whose encouragement reaches into lives of Christian servants across the globe. "She's just a giving person," said her former pastor, Mark Briggs.

She does voluminous amount of correspondence. She used to keep me absolutely inundated with material to read about mission activity. I believe all she thinks about is the kingdom of God and how she can get other people into it," she said.

To that end, Granny Westerman maintains a simple lifestyle in a small old home. "She lives simply," said Southern Baptist missionary Rebecca Phifer, who visited her last November. She brushes her teeth with a bar of Ivory soap, and washes dishes with her bar Ivory.

The last couple of years she has given away half of what she made from farm rent on 300 acres of family land, interest on certificates, and \$41.47 a month from the Southern Baptist Annuity Board.

While growing up, her mother always kept track of her profits from selling butter and eggs and then tithe a portion every week. "So when I started teaching school, I got \$50 a month, and I tithe, too," Granny said. "Then I started paying two tithes. I don't have a lot of expenses. I don't dress fine, and I eat plenty but I don't eat fancy food that costs a lot."

Miss Westerman was graduated from Baylor University and later earned a master's degree in religious education from Southwestern Baptist Theological Seminary, Fort Worth, in 1926. She taught for 47 years, including 19 years in Baptist schools. She was a teacher and librarian at the Baptist University of Corpus Christi in Texas before retiring.

Granny Westerman lamented that the university to which she gave so much of her life work has been lost to Baptists. "You don't know how many preachers came from that college," she said. "But it was lost because Baptists are stingy. They'd rather have fine carpets and two or three cars and a cabin in the mountains and another one on the beach — they'd rather have that than have a Baptist university at Corpus Christi, where we need one very bad."

It was during her work at Corpus Christi that she took on the name "Granny." Riding to a Baptist Student Union convention one year she

played a make-believe game. "On the way home, we were a family and I was Grandma and when we got back to the university I was still Grandma. After a while it got down to Granny.

"I'm the only old maid in Texas with 900 grandchildren," she said. "A lot of my college kids call me Granny, and they still come to see me. Isn't that something? I love those college kids."

Many are now pastors and missionaries all over the world. "I get letters all the time addressed to Granny Westerman," she said. "I keep up with my students pretty well."

Missionary Phifer in Malawi tells how her "granny" sent her and several other Southern Baptist missionaries \$50 each to buy Bibles. Someone had offered Granny \$250 for an old, old phone but because of sentiment she had rejected the offer.

One day she looked at the phone and seemed to hear the Lord saying, "Jewel, that phone could pay for a lot of Bibles on the foreign mission field." Now when she sees that space on the wall she remembers God's Word is getting into the hands of people in Africa.

Granny enjoys a deep intimacy through prayer with the 15 missionary couples she writes regularly. "Don't just say, 'God bless the missionaries,'" she said. "Pray for individual missionaries. Every morning before breakfast I sit down and read my Bible and I've got all 15 on my prayer list. It takes me a long time to get around to all of them, but I do. I name them to the Lord in my prayers in the morning, and then at

night, I say, 'For these I named this morning . . .'"

Many of Miss Westerman's "grandchildren" are men who went through Teen Challenge, a program to get kids off drugs and alcohol. Though she met community opposition from local people who feared the influence corrupted youth might have in the community, Granny gave Teen Challenge a "little farm" of about 91 acres. About 900 boys have gone through the program there in the last 15 years, she said.

Granny Jewel first became interested in missions as a midteen by reading the Foreign Missions Journal (now The Commission). "We didn't have too many magazines, and I loved to read. I read everything I could get hold of. I just felt like the Lord wanted me to do something for missions."

Miss Westerman herself worked in missions. In early 1920 she was riding a train when she ran into a local Mexican mission director whose school teacher had just resigned in mid-term. Granny Jewel finished the term for him.

Granny Jewel Westerman's life has been an unending stream of examples in providing such support for people. "She's probably the greatest supporter a pastor could have," Briggs said. "She never failed to get in touch with me each week for something, complimenting my preaching or pointing me toward somebody in need, and, of course, letting me know she's praying for me each day."

Marty Croll writes for the FMB.

BAPTIST RECORD PAGE 9  
Thursday, January 3, 1985



Granny Jewel has made an 87-year career out of giving. Those who know her consider her a prayer warrior whose influence reaches into the farthest corners of the globe. Her correspondence upholds many Southern Baptist missionaries throughout the world, and she gives away about half of her income. She would make Southern Baptists' most famous missionary, Lottie Moon, proud. (FMB) PHOTO

## Extension center in Birmingham

NEW ORLEANS — Birmingham this fall became the site of the fourth New Orleans Seminary master's level extension program. Eighty-four students enrolled in master of divinity and master of religious education programs.

The Birmingham classes are being held on the Samford University campus and consist of basic study and MDiv core courses.

## Texans support Baptist education

DALLAS (BP) — Texas Baptists overwhelmingly expressed confidence in their eight universities and colleges in a statewide survey conducted by the public relations department of the Baptist General Convention of Texas.

Almost 99 percent of the 1,554 participants surveyed said Christian education should remain a priority in Texas Baptist life. More than 90 percent would strongly recommend or encourage a child or grandchild to attend a Texas Baptist school.

The study was done at the request of the presidents of the Texas Baptist schools to formulate a comprehensive public relations program for Christian education.

Other results of the survey indicated more than 90 percent of respondents believe the quality of education in Texas Baptist universities or colleges is equal or superior to that of a state school.

The three main strengths of the schools, according to the respondents, are the spiritual emphasis on campuses, the quality of education offered and the Christian commitment of the faculty. The overwhelming weakness cited is the cost of education.

When asked where Texas Baptists obtain their information about schools, the top vote-getter was almost 27 percent was by reading Baptist Standard, the weekly Baptist news magazine.

# Backpack evangelism helps Dallas street people carry their loads

DALLAS (BP) — Through food, friendship, and the gospel, the lives of street people are being changed in downtown Dallas' Inner-City Chapel.

In 10 months, the chapel, sponsored by First Church, Dallas, baptized more than 550 homeless people had more than 1,200 professions of faith.

"This is a ministry to the total person," said Bob Worthington, pastor of the chapel. "When you win someone to Christ, you must be willing to walk with them, be happy with them, and cry with them."

Along with offering counseling, worship services, and Bible classes, people serving at the chapel lead a backpack ministry in inner-city Dallas. They take backpacks of sandwiches and go out in groups of two or three to share the gospel with alcoholics, drug addicts, and others living in the streets.

"Backpack evangelism is done in the image of Jesus," Worthington said. "The first thing Jesus did was feed the people — then he taught them. We are contemporizing what

Jesus did.

"He came in our image to seek and to save men. We go in his image to seek and to win men," Worthington told street people assembled for worship at the chapel. "We must go in the image of the master soul-winner."

The chapel's ministry does not end when someone accepts Christ.

"We help converts begin new lives in Christ instead of returning to their old ways," Worthington said. "Our task now is to train them to lead others to Christ. There is no better way to win people to Christ than to send people back out to witness to other street people."

Worthington came to know the Lord six years ago through a near fatal plane crash. Two weeks later he surrendered to the ministry and is now a student at the Criswell Center for Biblical Studies, affiliated with First Baptist Church, Dallas.

Three other Criswell Center students work part-time with Worthington. They each have a background involving drugs or living in the streets. One, Roy Teague, accepted

Christ as a child but became involved in drugs in the military. After being "busted" twice, he went AWOL and lived on the streets for seven months before turning himself in.

While in prison Teague started doing Bible studies and made a full commitment to Christ when a gospel singing group had a Christmas party at the prison. He was released from jail two months later and surrendered to the ministry soon after.

"I think it's just natural that the Lord had led me into ministering to these street people because I can relate to them," Teague said. "I have seen many lives changed on the streets of Dallas. One man pulled a knife on me. A week later he came to the chapel to apologize and accepted Christ."

Creig Zachary is a young man from Austin who has had his life changed through the chapel. "I couldn't find any peace inside myself so I took all my money and left Austin," Zachary said.

At the Salvation Army a street person who recently had come to know

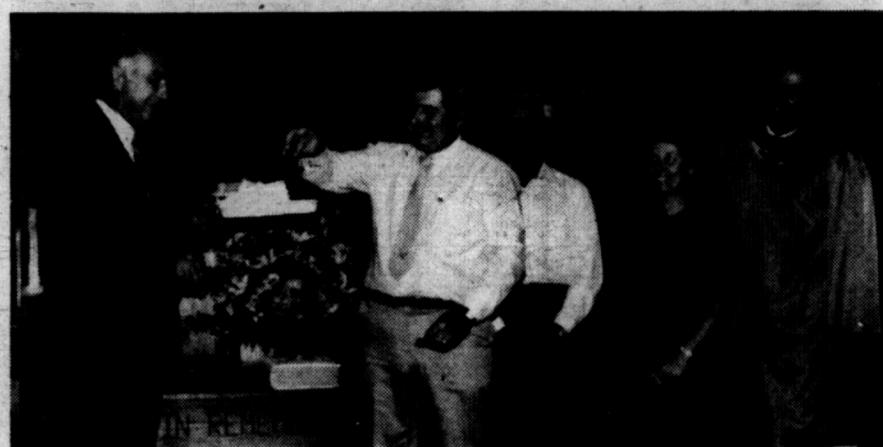
Christ through the Inner-City Chapel witnessed to Zachary, who accepted Christ. "I now have a peace inside. Jesus Christ is real to me and his blessings are limitless," Zachary said.

The Inner-City Chapel began in an old YMCA building. It was moved into a garage at First Church, and had one service for the street people on Sunday. Worthington began working with the ministry at that time.

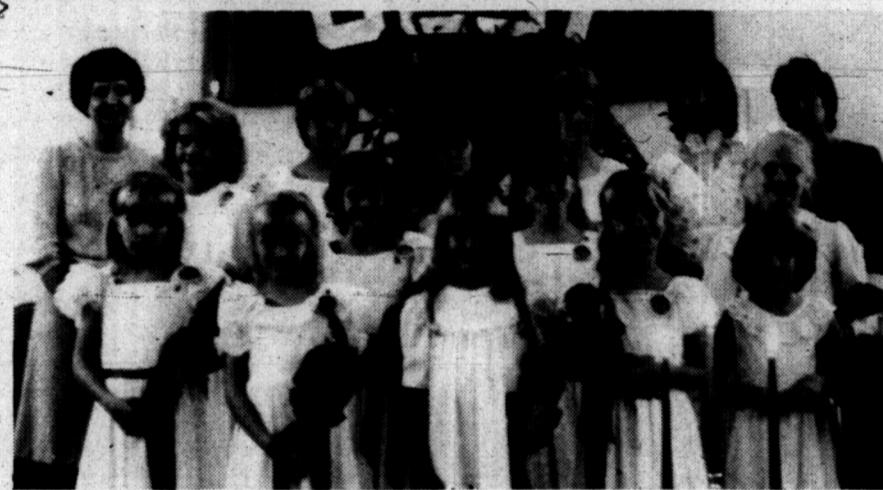
In February 1983, First Church acquired the building which now houses the Chapel, and Worthington became chapel pastor. The Chapel now has two worship services Monday through Saturday and three on Sunday, with Bible classes and discipleship training offered daily. Those who are baptized become members of First Church, Dallas.

Worthington said there is a great need for a place to temporarily house those who accept Christ and are genuinely seeking new direction for their lives. "People such as alcoholics need to be taken out of their old environment and discipled."

## -Just for the Record-



Macedonia Church, Union County, held note burning, Sun., Oct. 21, for the debt retirement of the Family Life Building. This building which was started Nov., 1981, at a cost of \$72,500, has a full length-gym, kitchen, and fellowship hall, also an activity room upstairs. Pictured, left to right, Billy L. Foley, pastor; Johnny Garrison, chairman, Leon Bynum, Jonis Cavender, and James Downs, building committee. Not pictured, Clara V. Garrison, and Raymond Owen.



Fellowship Church, Meridian, recently held GA recognition service with the theme "Our Best." Pictured, clockwise, are Myrtis Rutledge, leader, Kristy Faulkner, Dee Rutledge, Amanda Kinard, Sonya Ross, Suzanne Richardson, Pam Thompson, leader, Alison Tisdale, Karen Combs, Leah Ann Gunn, Suzi Stegall, Tori Thompson, Sha Harper, Stacy Barton, and Laura Stegall.



Fellowship Church, Choctaw, recently held recognition service for GAs and Acteens. Six GAs received awards for completing their missions adventures, and two Acteens received their scepters. GA leader is Mrs. Brenda Burdine. Acteens leader is Mrs. Mary Weeks. Pictured, front row, left to right, Cindy Breland, Becky Breland, Susan Alford, Stephanie Smith, Moriah Crowley, and Stephanie Burdine. Back row, left to right, Kathie Smith, Tommy Tuck, Kip Pollard, and Tina Brooks.

## Covington-Jeff Davis center complete in first phase

The first phase of the Covington-Jeff Davis Associational Family Life Center has been completed. This consists of a metal building, in Prentiss, 130' x 125'. The restrooms are complete, and attic fans have been installed.

The second phase will be to complete the inside of the structure. For anyone who would like to stop by and tour the building, the associational office is open Mondays, Wednesdays, and Fridays, from 9 a.m. until 4:30 p.m.



The GAs of Collinsville First Church recently held a Coronation Service. "Be A Star For Jesus" was the theme. Pictured, front row, left to right, Sha Boatner, Wendy Joyner, and Beckye Freeman. Back row, Kristi Ethridge, Boo Boatner, Paula Brown, Kristen Scott & Lisa Scarborough. Leaders are Polly-Freeman, Mitt Pitt, and Kathy Karrh.

## Staff Changes

Harold Hutcheson, pastor of Euclatubba Church, Saltillo, has taken disability retirement. His tenure with the church ended at the end of December.

Oakvale Church recently called David Dewease as pastor. He is a graduate of the University of Southern Mississippi and is currently in the master of divinity program at New Orleans Seminary. Originally from Purvis, he went to Oakvale from North Columbia Church, Columbia, where he served as associate pastor. David is married to the former Mona Rushton of Laurel. They have two children.

## DDS honors W. G. Watson

William Green Watson was honored recently at a retirement luncheon by the personnel of the Disability Determination Services, a division of the Department of Rehabilitation Services.

Watson, employed as counselor in vocational rehabilitation for 15 years

Watson and as an examiner with Disability Determination Services for three years, had the Rehabilitation Case of the Year in both 1975 and 1976 and was Rehabilitation Counselor of the Year in 1980-1981.

A native of Ellisville, Watson holds a bachelor of arts degree from Mississippi College, master of divinity degree from Southern Seminary, and master of education degree in rehabilitation counseling from Mississippi State.

Having served as pastor of several Mississippi churches, he is currently

Walter Lee is chairman of the Long Range Planning Committee. He reports that \$40,964 has been received for the building, that \$36,410 has been disbursed on the building program, and that there is an outstanding debt to the Mt. Olive Bank for \$50,000.

## Missionaries on furlough

The following missionaries are now on furlough in Mississippi:

Cheryl and Larry Cox, 619 Holly Ridge, Vicksburg (Burkina Faso); Paul and Brenda Lee, Spain, 207 S. Washington St., Starkville; Don and Margie Mines, Argentina, Pine Trails Apts., Apt. M-5, Clinton; James and Mary Slack, 2334 Coronet Place, Jackson, Philippines; James and Gwen Young, Bangladesh, 1625 Easy St., Yazoo City; Gerald and Glenda Davis, Philippines, 520 Magazine St., Tupelo;

Jerry and Glenda White, Korea, 416 Ford St., Columbia; Antonina Canzoneri, Bahamas, 5939 Clinton Blvd., Jackson; Ron and Sue Ballard, Country Est. Mobile Home Park, Rt. 4, Lot 36, Meridian, Paraguay; Don and Barbara Anne Phlegar, 1221 St. Ann, Jackson, Thailand; James and Peggy Jean Bartley, Uruguay, Pine Trail Apt. 6B; Springridge Road, Clinton;

Mary Alice Ditsworth, Indonesia, 4610 Orchard Road, Pascagoula; Emogene Harris, Nigeria, c/o Mrs. W. T. Harris, Rt. 2, Box 281, Brandon.

## Dangerfield, Hall receive BSSB awards

NASHVILLE — Mississippi state convention leaders received Church Training and Church Music awards during the recent annual planning meetings at the Sunday School Board here. Mose Dangerfield, director of the Church Training Department, received three awards for the largest number of Church Training leadership diplomas (29), largest percentage of churches reporting Church Training programs (78 percent), and largest percentage of associations reporting "M" nights (96 percent). Dan Hall, director of the Church Music Department, was cited for outstanding general promotion materials.

"A dog loses interest in the chase when he is not allowed to bark." — J. B. Gambrell

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# Foreign Board asks Canadians to start mission program

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board adopted a proposal Dec. 12 encouraging Canadian Baptists "to establish a foreign missions committee or board at their earliest convenience."

The proposal, directed to the approximately 4,000 Canadian Baptists related to Southern Baptist work in western Canada, also offers help in missionary orientation and finding assignments overseas.

"This proposal is intended to offer assistance to the Canadians in such a way as to stimulate and strengthen their own initiatives rather than absorb those initiatives in the work of the Foreign Mission Board," the document's statement of purpose reads.

The action is the latest in a series the Foreign Mission Board has taken in response to a vote at the 1984 Southern Baptist Convention in Kansas City. The convention approved a report by a study committee which recommended the SBC Constitution not be amended to permit seating of messengers (delegates) from Canada, as a 1983 convention motion had asked. Instead, the report outlined a plan for helping Canadian Baptists evangelize their own country.

If the Canadian Baptists adopt the idea of forming a mission committee or agency, the Foreign Mission Board would:

—Help identify missionary assignments overseas. The worldwide network of Southern Baptist missionaries would locate assignments which could be filled by Canadian missionaries. Canadian workers could then join the local organizations of Southern Baptist personnel in

various countries. But the Canadian mission agency wouldn't be limited to Southern Baptist-related mission fields; it could also find and establish its own work overseas.

Help screen missionary candidates, offering the expertise of FMB personnel consultants.

—Help orient new missionaries. Canadian Baptists could take advantage of orientation programs offered at the new missionary learning center near FMB offices in Richmond, Va.

Also, the Foreign Mission Board is offering to underwrite the cost of missionary screening and orientation for 10 years or "until other arrangements are mutually agreed upon." Canadian Baptists would be encouraged to provide any additional orientation they feel is necessary and eventually develop their own independent selection and orientation process.

The Canadians are also being asked to consider setting aside their Lottie Moon Christmas offerings and a portion of their Cooperative Program gifts as a "starting point" for supporting Canadian Baptist missionaries overseas.

"This really goes to the heart of the Foreign Mission Board's position regarding the Canada question from the very start," said Don Kammerdiener, director for Middle America and the Caribbean and a member of the joint committee directed by the Southern Baptist Convention to develop work with Canadian Baptists.

"If we're in the business of developing indigenous work in each country, part of that indigenization is they be able to have their own mission program and develop a full ministry," Kammerdiener said.

"If we take leaders out of one coun-

try and appoint them as our missionaries, then we would be in a position of needing to do it for all countries . . . So we're trying to devise something that would not set a precedent we couldn't live with with other groups and at the same time help (Canadian Baptists) fulfill their missionary ambitions and desires."

FMB policy requires Southern Baptist missionaries be native or naturalized U.S. citizens. But the board has named a few Canadians (and other non-citizens) as missionaries or journeymen in exceptional cases, including Saskatchewan natives Henry and Ila-Mae Dueck, who were named Southern Baptist missionary associates Dec. 11 for publications work in Zimbabwe.

But the Duecks will probably be the last Canadians directly named missionaries by Southern Baptists if Canadian Baptists form their own mission board.

In other Canada developments, Southern Baptist missionaries James and George Teel have applied for Canadian residence documents and will likely move to Calgary, Alberta, early in 1985. Teel, a veteran missionary to the Dominican Republic, Ecuador and Argentina, was named Foreign Mission Board representative to Canadian Baptists in September.

The Teels "will respond to whatever they're asked to do" to assist Canadian Baptists in their ministry, according to Kammerdiener. But the first two priorities will be helping them develop a theological education program and strengthen an already active Baptist student ministry on Canadian university campuses.



## Mississippian discusses volunteers

Paul Harrell (right), Brotherhood director for Mississippi Baptists, talks with (from left) David Langford, Brotherhood director for North Carolina, Ed Bullock of the Foreign Mission Board and Douglas Beggs of the Brotherhood Commission during a meeting in Richmond, Va., to discuss overseas volunteers. Representatives from national and selected state Woman's Missionary Union, Brotherhood and Evangelism offices met with Foreign Mission Board staffers to discuss their cooperative work in placing Southern Baptist volunteers overseas. (FMB) PHOTO by Joanna Pinneo

## Book Reviews

**WHEN THE KINGS COME MARCHING IN: ISAIAH AND THE NEW JERUSALEM**, by Richard J. Mouw; William B. Eerdmans Publishing Company, 1983; 77 pages; paperback \$3.95.

This book is a contribution to the ongoing discussion about the relationship between Christ and culture. The author, a committed "transformationalist," faces this study on the vision of the Holy City primarily as it is recorded in Isaiah 70.

Mouw singles out for discussion four main features of the Holy City: (1) "the wealth of nations" is gathered into the city; (2) the "kings of the earth" march into the city; (3) people from the many nations are drawn into the city; (4) light pervades the city.

In exploring the implications of these features, Mouw treats a number of important issues, including Christian attitudes toward the possession and products of commerce, technology, and art; the nature of political authority; race relations; and the scope of the redemptive ministry of Jesus Christ.

In the final chapter Mouw discusses how Christians today should understand their own pilgrimage toward the Holy City. He argues that Christians must go beyond a narrow understanding of the individual "pilgrim's progress" to a view of the Christian pilgrimage wherein Christians work together toward solutions of the difficult political, social and economic problems of our day. —Reviewed by Alan Day, pastor, First Church, McComb.

**MALACHI: GOD'S UNCHANGING LOVE**; by Walter C. Kaiser, Jr.; Baker Book House, 1984; 171 pages; paperback, \$6.95.

The goal of this book is to provide a model commentary which combines the salient elements of an exegesis and a homiletical commentary. Kaiser feels that "exegesis has not finished its task when it has told us what the text meant to the writer of many centuries past; it must continue to work to the point of saying how those exegetically derived meanings yield legitimate principles that can be applied to contemporary listeners in a summons for action or response." (page 9) In an earlier book entitled *Toward an Exegetical Theology*, Kaiser attempted to set forth the principles that are demonstrated in this book on Malachi.

The introduction to the book is typical of introductions to studies of the Biblical books. But the chapter divisions are purely homiletical in structure. Kaiser is very careful never to force divisions or headings upon his subject matter. He does what good expositors do, i.e., derives his major headings and his subpoints from the text itself. The result is a happy combination of a traditional commentary and a book of sermons.

Kaiser's work stands head and shoulders above most books of expository sermons because he deals in such depth with the text as it stands. He never hurries the exegetical task in order to get on with application. Nor does he bore the reader with unnecessary details or slight the application of the teachings of Malachi to contemporary means. This book not only will be a rich source of sermonic and exegetical materials for pastors and teachers, but will also serve as a prototype of what will perhaps be a new genus of commentary. —Reviewed by Alan Day, pastor First Church, McComb.

## Mississippi Baptist activities

Jan. 6 Witness/Enrollment Day (EVAN, SS Emphasis)  
Jan. 6-13 Deacon Emphasis Week (CAPM Emphasis)

# Training leaders challenged to continue discipleship

NASHVILLE, Tenn. (BP) — State Church training directors and associates meeting at the Baptist Sunday School Board for annual planning sessions heard reports from state leaders, including Mississippi's Mose Dangerfield, and were challenged to continue the task of discipleship in the local church.

Roy Edgemon, director of the Church Training Department, introduced plans for a 1985-90 emphasis on Developing Believers. "We must never let up on our responsibility of enlisting and enrolling people for training," Edgemon said. "Discipleship isn't an easy task, but our churches will not grow numerically unless we help them to grow spiritually."

Edgemon noted Church Training projects included in the developing believers emphasis include new member training, in-depth discipleship, doctrine study and leadership training.

The 1984 Friend of Church Training Award was presented to Harry Piland, director of the Sunday school department. Edgemon cited Piland's strong support of the training pro-

gram in presenting the award which is determined by nominations from state Church Training leaders and personnel in the board's Church Training department.

The Church Training and Sunday School Departments, along with the Home Mission Board's evangelism section, are cooperating on a five-year emphasis from 1985-90 to train one million Sunday School workers in evangelism in preparation for the 1986 "Good News America" revivals.

Piland noted the combined effort is the "fulfillment of a dream to reach people with the gospel of Jesus Christ. We need to reach and teach persons and involve them in the mission of reaching others for the Lord."

The Church Training Department has developed an equipping center module, Training Sunday School Workers in Evangelism, to be used during the training emphasis.

Edgemon said Church Training will

support the Southern Baptist Convention's 1985-90 Bold Mission Thrust emphasis on reaching people, developing believers and strengthening missions.

State directors from Arkansas and

# Baptist Record

## John's birth announced

By Bill R. Baker,  
pastor, First, Clinton

Luke 1:1-80

The book of Luke, when compared to the other optional Gospel writers, is unique because of several features. More than 50 percent of the material in Luke is not found in the other three books. This exclusive material includes nine miracles and 13 parables. Luke reveals more than the other writers about the birth of Jesus Christ, and he does an exclusive on the boyhood of Jesus.

Luke has been called the "Gospel of Womanhood" because of various references to women that are not included in the other three Gospel writers. Luke has also been cited as the "Universal Gospel" because of so many references to Samaritans and Gentiles. Luke is the only writer who includes details of the birth of John the Baptist.

Chapter one should be studied in light of certain DECLARATIONS set forth. DECLARATIONS OF THE AUTHOR (vs. 1-4). He declares those things which are surely believed and traces these things accurately from the first. Also he writes "in-order," that is, not chronological order, but

relates all things in an orderly and accurate manner.

DECLARATIONS OF GABRIEL TO ZACHARIAS (vs. 5-25). Gabriel announces to Zacharias, father of John the Baptist, that John will be born. The declaration includes certain facts regarding John, whose name means "The Lord is Gracious." One, many shall rejoice at his birth (v. 14); two, he will take rank with God (v. 15 "great in the sight of God"); three, he will be one in whom God dwells (v. 15); four, he will be one in whom the best and noble lives again (v. 17); five, he will be one whose life will be useful to God and a blessing to man (v. 17).

DECLARATIONS OF GABRIEL TO MARY (vs. 26-45). There are five declarations that should be noted here. First, the Lord is with thee (v. 28); second, you will bring forth a son (v. 31); third, that son shall be conceived in a miraculous manner (vs. 34-35); fourth, Elizabeth has also conceived (v. 36); five, nothing is impossible with God (v. 37).

DECLARATIONS OF MARY (vs. 46-56). As a part of Mary's

"Magnificat," she sets forth three characteristics of the new kingdom by declaring the moral features (v. 51 "scatters the proud"); the social features (v. 52 "put down the mighty . . . exalted them of low degree"); and economic features (v. 53 "filled the hungry with good things; and the rich he has sent empty away").

DECLARATIONS OF ZACHARIAS (vs. 57-80). Zacharias had lost total use of his voice for nine months; therefore, one should not be surprised that he used a restored voice to praise God — "His mouth was opened . . . and this tongue loosed, and he spake, and praised God." There are three declarations set forth by Zacharias that should be considered. First, he declares the name for his new son (v. 63); second, he declares the faithfulness of God (vs. 67-75); third, he declares that John will prepare the way for the Lord (vs. 76-77).

The preceding are great declarations, but the greatest declaration is set forth by all who declare Jesus Christ as Saviour and declare commitment to follow him.

- Bible Book: *John's birth announced*
- Life and Work: *Seeing Jesus as Savior*
- Uniform: *Signs of new life*

## Signs of new life

By W. Levon Moore, Kosciusko,  
Attala director of missions

John 4:39-42; 46-54

This week's lesson concludes a three-session unit based on the first four chapters of the Gospel of John. Adults who have studied these lessons have focused upon the teaching of the scripture that Jesus is the Word of Life. We have been reminded again that life has no real meaning apart from him who is the Life.

The topic for this lesson is "Signs of New Life." The assumption of our scripture portion is that new life in Christ produces certain signs or results. Let us consider the nature and implications of these signs. It will be noted that the signs are progressive in their nature.

### I. From water to the word of life (vs. 13-14)

The experience of the Samaritan woman at Jacob's well revealed to her that the water from the well at Sychar was symbolic of the well of water which would continually spring up into everlasting life.

Further, her unique encounter with Jesus of Nazareth proved to her that the water involved (both material and spiritual) was symbolic of the one who was the Word of Life.

She believed in the prophecy that the Messiah which is called Christ would come (v. 25). When Jesus declared, "I that speak unto thee am he," she appeared to totally affirm her faith in him as the Messiah, the Word of Life. This is, for every person, life's greatest discovery and life's greatest commitment.

### II. From the Word of Life to the word of witness (v. 39)

The primary sign of one's new life in Christ is the willingness to share a word of personal witness. The woman left her waterpot at the well, went into the city, and invited all her fellow-citizens to come and see a man whom she believed to be the Christ (vs. 28-29).

John declared, "Then they went out of the city, and came unto him" (v. 30).

The best sign that today's Christian adult has discovered the Word of Life is his or her personal witness to the Word of Life.

### III. From the word of witness to the warmth of welcome (vs. 40-42)

Samaritans who were formerly hostile to all Jews, now openly

the King of Israel."

Nathanael's being brought to Christ by Philip reminds us that some find Christ not through their own search for him, but because those who know him bring them to him. One winning one. First it was Andrew finding Simon; then perhaps John finding James; and now Philip finding Nathanael. And so the gospel spreads. But we are so careless in this respect, forgetting that we are the body of Christ, his feet that must run for him, his hands that must carry for him, his body through which his will gets itself done; that if Christ is all we say he is, we cannot keep him to ourselves, but must share him with others.

welcomed Jesus into their city. For two days he visited among them; and because of his witness, many more believed upon him. They declared, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, and Saviour of the world" (v. 42).

The fame of Jesus spread, as did the warmth of welcome shown by the Samaritans. When Jesus went into Galilee, the Galileans also received him (v. 45). Upon Jesus' return to Cana, scene of his first miracle, a certain nobleman welcomed him to his home for the purpose of healing the nobleman's son (v. 47).

Those who truly receive Jesus Christ as personal Saviour are always ready to warmly welcome him into their lives and into their homes.

### IV. From a warm welcome to the working of wonders (vs. 48-52)

Jesus said, "Except ye see signs and wonders, ye will not believe" (v. 48).

Because the Samaritans received him warmly, he worked the miracle (wonder) of saving the multitudes in that city.

Because the nobleman received him warmly, the miracle (or wonder) of healing was performed on the nobleman's son.

Jesus performed two great miracles in Cana (v. 54). One was in a home filled with joy and merriment at the time of a wedding. The other was in the home filled with sadness and sorrow due to death. Both miracles testified to the newness of life which Christ could bring, one in the natural elements and one in a human body. Both miracles are symbolic of the spiritual newness which he can bring into life.

The Apostle Paul declared, "If any man is in Christ he is a new creature" (II Cor. 5:17). Your newness of life in him should be validated by many signs and wonders. What are the signs by which your unsaved neighbors and friends can attest to your newness of life?

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